the World War and for some time thereafter the consecrated were fearful, and there was very little testimony delivered. That slothfulness and negligence or lack of vigorous activity in using divinely provided ways and means to serve Jehovah God brought the consecrated into a leprous or unclean condition. "A leprous man . . . is unclean. . . . And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean." (Lev. 13:44, 45) It was in the year 1922 that the Lord revealed to his covenant people their uncleanness resulting from inactivity in service. A picture thereof was set forth in the prophecy of Isaiah wherein that prophet represented God's covenant people, and which prophet represented God's covenant people as saying: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King: the Lord of hosts." (Isa. 6:5) That uncleanness clearly was due to lack of activity or to slothfulness in the use of the divinely provided ways and means to deliver the testimony of Jehovah, and this is shown by the fact that the prophet was cleansed by fire being put upon his lips: "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged."—Isa. 6:6, 7.

[10] The hand of Moses in his bosom particularly represented the period of time from 1918 to 1919 inclusive when there was little or nothing done in the way of giving the testimony of Jehovah. God told Moses to take his hand out of his bosom, and when he took it out then he discovered that it was as leprous as snow; and God told him to again put his hand into his bosom. "And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom; and, behold, it was turned again as his other flesh." (Ex. 4:7) The command of Jehovah here given teaches that Jehovah would not completely cast away his people, but that, when informed of their unclean condition, if they then manifested repentance and became zealous for the Lord he would again bring them into his favor. Note that the record is that the first time he "took" his hand out of his bosom, but the second time Moses "plucked it out of his bosom", which latter action indicates that he did so quickly and with energy and with a zeal peculiar to the Lord's house. When in 1922 Jehovah's covenant people discovered their uncleanness because of their inactivity in God's service, as was prophesied to by Isaiah, they immediately became active and the service work went forward from that time with energy and zeal.

[11] The conclusion is further supported by the following: Jehovah has selected his people to bear his testimony to his name. (Acts 15:14) He has given them certain work to do, which is pictured by the hand, and to be pleasing to the Lord it must be done with energy, as it is written: "Whatsoever thy hand findeth to do, do it with thy might." (Eccl. 9:10) This admonition was written for the benefit of the remnant as was every other admonition in the Scriptures written. (Rom. 15:4) Furthermore for the benefit of the remnant it is written: "In that day [the time following the second coming of Christ, and particularly after he comes to the temple for judgment] it shall be said to Jerusalem [Jehovah's covenant people], Fear thou not; and to Zion [the anointed of God's organization], Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." (Zeph. 3:16, 17) God rejoices over his servants when they are zealous and faithful, and is pleased when they thus faithfully bear his testimony. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (John 15:8) The lesson, therefore, is that the remnant keep themselves by faithfulness and zeal in the performance of the terms of their covenant, which covenant requires them to bear Jehovah's testimony as his witnesses. That means that they must be entirely devoted to Jehovah and his kingdom in order to be clean; as it is written: "Be ye clean, that bear the vessels of the Lord." (Isa. 52:11) "Give diligence to make your calling and election sure." (2 Pet. 1:10) "And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints." (Rev. 19:8, *R.V.*) Such "righteous acts" consist of full obedience to God in keeping his commandments and in giving the testimony of Jesus Christ committed to them. (See *Light* Book Two, page 156.) The faithful remnant, without slacking of the hand, must continue to deliver the testimony of Jehovah until Satan's organization is destroyed.—Isa. 6:11.

[12] No cure for the disease of leprosy has ever been found by man. The only cure is by the power of Jehovah, and he cures only those who obey him. "Christendom," like King Uzziah, was willfully disobedient to Jehovah and will never be cured of the deadly malady symbolized by leprosy. The hand of Moses was healed only after full obedience to the commandment of Jehovah. The covenant people of Jehovah can be healed and kept clean only by the willing obedience and unselfish devotion to Jehovah.

MORE PROOF

[13] Jehovah graciously furnishes cumulative evidence to strengthen the faith of his covenant people, and this is proved by the fact that he gave Moses more than one sign. "And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign." (Ex. 4:8) It was in 1919 that the Lord re-

vealed to his people that Elisha foreshadowed another work that must be done by his witnesses, and yet even then many were slow to grasp the importance of that truth. (*The Watchtower*, August 1 and 15, 1919) In 1922 the Lord brought further evidence to the attention of his people that Christ Jesus had come to his temple, that the remnant had been cleansed and that "Christendom" had been smitten fatally; and then the anointed began to appreciate the truth that Jehovah had sent Jesus Christ to the temple and the purpose for which he was sent. They began to see the great importance of the kingdom. It was doubtless then that Jehovah gave to his people their new name, and later revealed that fact to them. Thus he has given cumulative testimony to his people during the past ten years.

THIRD SIGN

[14] Jehovah is long-suffering with his creatures and continues to show forth his loving-kindness to all who seek to know him and to serve him. This is illustrated by his giving Moses the three signs. "And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land." (Ex. 4:9) It was out of the river Nile that Moses took the sample of water. Egypt depended upon that river for her wealth, business and commerce, and hence it pictured particularly the commercial part of Satan's organization. The Devil claimed that he made that river and that it belonged to him. (Ezek. 29:1-3) It was chiefly the commercial support of Satan's organization. It was chiefly the commercial element that Satan used to bring about and carry on the World War. The commercial part of his organization has afflicted the world with its doctrines or propaganda, and it is Satan's commercial element that is chiefly responsible for the economic difficulties and depression now upon the people, causing them much distress and suffering. For some time Jehovah's anointed people, in declaring his testimony, confined their work to the ecclesiastical or religious element, but in more recent days the commercial part of Satan's organization has come in for its part. In the picture Moses took up the water out of the Nile and poured it on the dry ground; and now the Greater Moses, Christ Jesus and those of his organization, take a sample of Satan's commercial organization, represented by the water, and give attention thereto. As the people of Egypt thought the Nile waters were good for drinking purposes, so the people of the world, including many of the consecrated, have thought that the commerce of the world is vitally essential and is refreshing and is life-sustaining; and hence some of the Lord's people have engaged in the commerce of the world and later have come to sorrow.

[15] The water which Moses took out of the Nile he poured upon the dry land. At that time many people resided in Egypt but who were no part of the official organization. Today there are many people in the world who form no part of the official organization of Satan and are completely out of heart sympathy with that organization. These include the class of consecrated who will form the "tribulation" class, and also the class foreshadowed by Jonadab and which are often mentioned as people of good will. The Scriptures mention the dry land in contrast with the sea; therefore the "dry land" well represents the consecrated people and those order-loving people on earth who have a sincere desire to see righteousness established amongst men. (Hag. 2:6, 7; see *The Watchtower* 1931, page 53) Bear in mind that the performance of these three signs was primarily for the purpose of establishing the faith of the Israelites, foreshadowing God's covenant people on earth, and that performing the two of them in the presence of Pharaoh was secondarily for the purpose of serving notice upon Satan's representatives. Jehovah first showed his anointed people that commerce is the mainstay of Satan's visible organization, and this he did in order that the people might be strong in faith and active in proclaiming the truth against that part of the enemy organization. This proves that the witnesses of Jehovah must pour the truth upon the "dry land", that is, the consecrated and order-loving people, and must do so in the presence and hearing of Satan's representatives in order that all may have an opportunity to know that Jehovah is God. Jehovah's anointed people now know that the commerce of the world is not life-sustaining, and also the Jonadab class are learning the same thing.

[16] To Moses Jehovah said: "The water which thou takest out of the river shall become blood upon the dry land." Thus today Jehovah shows his people, and those of good will, that commerce originated with the Devil, that it is the most powerful part of Satan's organization visible, and that Satan has employed it to carry on his bloody and death-dealing work for centuries past upon the nations of the world. This being true, that water is not fit to drink, and those who are in a covenant with God and who then drink it shall die and not live. Not only the consecrated, but the Jonadab class, see that if they would live they must flee from Satan's oppressive organization and take their stand on the side of Jehovah. For the benefit of his covenant people Jehovah caused to be written: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."—1 Tim. 6:9, 10; see *Light* Book One, page 35; *Light* Book Two, page 221; *Vindication* Book Two, pages 76, 77.

[17] The fact that commerce or big business is a part of Satan's organization and is oppressive and death-